

A Magazine for Church School Workers

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THE CHURCH SCHOOL TEACHER

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MARCH 1943

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The Creative Power of Love

By VICTOR E. BECK

WHAT a person becomes during the course of his life depends on what he loves; upon that on which he sets his heart, and to which he gives his energy. Hosea said of some people that they had become "abominable, like that which they loved."

Here is expressed a truth that can not be escaped, irrespective of the point of view from which we look at it. Some one facetiously remarked: "Life is a joke, mostly a joke on myself." Life, however, is not as whimsical as that statement implies. There are deeper elements in our life than appear on the surface, which will be observed only by those who achieve keen discernment. There is a principle, which may be called a law,

expressed in the words of Paul, "As a man soweth, so shall he also reap." It is logical, inevitable, and can be reduced to a formula.

Our affections determine our development and destiny. As has been said, "It works that way still, with the individual and with the nation. We become like that which we love.

"If we love sin in our heart, it will mold and make our whole character: we will become like the sin we love. Every sin cherished and loved works relentlessly, ruthlessly that way. It does not matter how you try to hide it. As a man thinks in his heart, so is he, and so will he act, and so will he become more and more in conduct as well as in character.

"If we are selfish at heart, if we love self more than we should, selfishness will characterize all our actions.

"If we love honor and praise of men, is we crave personal glory, the life will show it even when we boast the loudest in our humility.

"If we love the things that are unclean, the unclean jest, the unchaste story, the amusements that tempt to impurity, by catering to them—if we love these things, our whole manner of life will be fashioned subtly according to that pattern.

"The man that loves gold becomes a miser, or a mean avaricious cheat. The man or woman who loves folly will behave like a fool." The illustrations which have been listed could be multiplied indefinitely.

But we shall remember that there is another side to this truth, the positive side. For the one, namely, who loves the good things, and the beautiful things, there will be the expression of the beautiful upon his face and in his character. Thinking on things that are uplifting, and living a lovely life, will be revealed in an individual's face and personality.

Another has said: "Only one power is greater than the power

of our loves and hates and that is the power of choice. With it we make or break our human destiny. For I love only that which I choose to love. I learn to love that which I give a place in my mind and life. The mean, the low, the vicious, may repel at first, but if given a place in our thoughts we will first endure, soon pity, and then embrace the hateful thing. The focal point of our attention is the genesis of a new love or hate.

"What I love each day, I have chosen to love; it has become a part of me and I have become more like it. Once I allow a thing to have a place in my life I have no power over its effect on me. Only at the threshold can I say, 'Ye may,' or 'Ye may not enter here.'"

To that statement might be added that even our choices are not entirely our own. It is only as we permit the grace of God to lead us that the right choices are made.

I am continually fascinated by the account in Acts regarding the apostles Peter and John: "Now when they beheld the boldness of Peter and John, and had perceived that they were unlearned and ignorant men, they marveled; and

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Continuing Their Education

SOME months ago we had a very interesting conversation on the train with the dean of an Episcopal cathedral. Some years back he had served a widely scattered parish in Wyoming. There was no Lutheran church near, he said, so a considerable number of families of Lutheran background sent their children to his Sunday school and confirmation class. "They were a fine group," he said, "and their parents showed considerable respect for the church. Strange to say, however, they all quit Sunday school as soon as they had been confirmed. The idea seemed rooted in them that they were through learning."

One may wonder if the dean was not touching the weakest spot in the educational program of most Lutheran churches. Comparatively we do fairly well up to the time of confirmation, but somehow the notion seems to be abroad that when you are confirmed you are through learning. The Catechism and Bible History are closed, perhaps never to be opened again, and it is assumed that one's learning

process, so far as religion is concerned, has come to an end.

Can this be a carry-over from European practice of a century ago, when for most children confirmation did mark the end of their school days and they went to work? For many of them it meant not only the completion of their formal education, but also the end of study.

A similar practice prevailed in most localities of our country until, some thirty or forty years ago, the idea began to take root that public high schools are something more than institutions to prepare youth for college. The high school came to be regarded as having obligations to the millions who never attend college or university, and it began to offer practical courses that have proven helpful to boys and girls entering many different walks of life. Consequently, there are now nine times as many pupils in high schools as there were forty years ago.

Considerable provision has also been made for the education of adults. Not only through the radio and motion pictures, but through forums, panel discussions, and study classes conducted by civic groups. In many rural communities the consolidated school has

displaced the church as the center of social and cultural life.

In the present war, the Army of the United States has taken the unprecedented step of requiring the presentation to the troops of a series of orientation lectures, describing the military and diplomatic occurrences which led this country into the war. In the first World War the Army limited its educational activities to strictly military matters. Today it is officially recognized that something more than military drill is necessary.

The reasons for this new educational program are not hard to find. The years that have passed since the first World War have witnessed changes in American culture and education of a magnitude which most people have not sensed. The idea that a systematic appeal to the intelligence of the people is a responsibility of government did not exist in 1917 to any such degree as it does today.

These trends mean something, perhaps more than any living man realizes. To the church they carry a challenge to do more for the education of young people and adults than she has ever done before. Is it enough for her to sit back and point with pride at

her institutions of higher learning? Well may she be proud of them, but after all, our colleges are reaching only about a thousand of our Synod's young people. What of the education of the thousands who never have the privilege of attending a college? Is the church going to encourage them to quit the learning process just as they enter the time of life when capacity for learning is at its peak?

An old colored mammy passed the house of a friend of her mistress. "Auntie, where are you going?" asked the lady. To which the colored mammy replied, "I's already been where I's a-gwine." Our churches are full of such people. When it comes to studying the Bible, the Catechism, church history, church doctrine, worship, missions, and the bearing of the gospel on life today, they show little interest. Their zest for learning is gone. They have already been where they intend to go.

Why? May one of the reasons be that our educational procedure with them in the days of their childhood quenched the spark of incipient interest when it should have fanned it into a flame? What a tragedy if Christian education has become so much a matter of monotonous chores rather than

fostering a permanent and wholehearted interest! And may another reason for loss of zest be that their church has so little to offer them by way of a challenging educational program on the adult level and geared to the issues of Christian life in the world of today? How often do we not leave them either in the first century or in the sixteenth!

What of the Second Hundred Years?

SOME years ago the Synod created a Board of Christian Education and Literature. The duties of this board are not clearly defined, but its chief task is that of promoting Christian education in the congregation. In the nature of the case it can not assume the responsibilities that belong to the congregation itself. In the final analysis no local church can have an educational program worthy of the name except as it does the work. An outside agency can not get the work done. However, the Board of Christian Education and Literature keeps on offering such service as it can give to help the congregation fulfill its educational

mission. It prepares and recommends for publication textbooks and other study material for Sunday schools, vacation Bible school, and weekday church schools. It arranges for the editing of such papers as *Little Folks*, *The Olive Leaf*, *The Young People*, and *THE CHURCH SCHOOL TEACHER*. It promotes teacher training. It encourages the production of Christian literature. And last, but not least, it is trying to help the Synod to sense the need for devoting more and more painstaking care, both labor and prayer, to the Christian education of both young and old within the reach of the congregation.

History will probably show that during the first hundred years parish education in the Augustana Synod moved along pretty much on momentum accumulated from the past. But the next century will not be so easy. There is a long and hard pull ahead. God has many untaught people, both within and outside the congregations. There is much work to be done, and there is no promise of easy success.

But it is tremendously worthwhile! First of all, for the life of Christ-bought souls. Secondly, for the welfare of the nation we love.

Thirdly, for the growth and strength of the church.

From 1916 to 1926 the Southern Baptists put forth a special effort to build up their Sunday schools and added a million pupils to their enrollment. During the same time they received more

members into their churches than all the rest of the larger denominations combined. During the same period there was a marked increase in gifts supporting their missions and benevolences. It is a clear example of the wisdom of sowing if you want to reap.

Power in Christ

WHEN Munkacsy's picture "Christ before Pilate," was on exhibition in the lower part of Canada, a rough-looking man came to the door of the tent and said, "Is Jesus here?" When informed that the picture was there, he asked the price of admission. Throwing down a piece of silver, he passed in and stood in the presence of the masterpiece. He kept his hat on, sat down on the chair before the painting and brushed off the catalog. The one having the picture in charge had a desire to see how such a picture would move such a man. The man sat for a moment, and then reverently removed his hat, stooped and picked up the catalog and looked first at it and then at the marvelous face, while tears rolled down his cheeks. He sat there for an hour, and when he left, he said, "I am a rough sailor from the lakes, but I promised my mother before I went on this last cruise that I would go and see Jesus Christ. I never believed in such a thing before, but a man who could paint a picture like that must believe in the man, and he makes me believe in Him, too."—*Selected.*

The Affective Aspect of the Human Self

By FRANS ERICSSON

THE WORD *self* is used to signify the total of the processes of growth, of maturation, and of adjustment in an individual being. It is not a thing, or an organ, or a structural mechanism, but a group of activities, varied in intensity, extent and purpose. These activities or processes occur at the same time and gradually become integrated, that is, they are tending to become unified at least to the extent that they do not oppose each other. Opposition will arise, but it is reconciled in one way or another for the good of the organism or what at the moment is appreciated as good for it. The activity of growth and the activity of maturation do not arouse any awareness of them, as long as nothing interferes with them. It is mainly in the diverse activities of adjustment to the environment that interferences or conflicts occur, which must be eliminated or resolved in whatever way happens to be effective for the moment. Such interferences or conflicts

awaken the awareness or consciousness of the being, and some effort is made by it to arrive at a satisfactory state of affairs. Thus the self may at the same time be active because the body needs food and also active because rest is needed. These activities are contrary to one another or incompatible and the conflict between them continues until one of the activities outbalances the other or until a conscious effort is made to obtain a reconciliation. The young child lacks sufficient experience and power to deliberately effect a satisfactory outcome. It is largely an innocent victim of circumstances and may helplessly cry for food until exhaustion or the need of rest wins the victory. Similarly, in the case of an older child, the want of the good taste of mother's chocolates is likely to overcome the vague tendency to avoid doing something that may later spell unpleasantness of some kind.

The human organism is by nature endowed with an ability to

select one activity instead of another. It has the awareness of bodily comfort as well as of the lack of such comfort or discomfort. It will further any process that makes for a satisfactory state of affairs within or without; at least it will not willingly do anything to stop such an activity. This ability may be called *acceptance of a reaction*, which in turn is designated as *positive*, because it arouses nothing unpleasant in its wake or as its accompaniment. The organism will on the other hand act in some manner to hinder or discontinue a process that makes for an unsatisfactory state of affairs within or without; at least it will not further such an activity. This ability is called *rejection of a reaction*, which in turn is described as *negative*, because it arouses something unpleasant in its wake or as its concomitant. These innate abilities of selection are entirely unconscious, but continue to function in a person also after consciousness has been aroused. In fact, they play an important role in a person's behavior all through life.

It is this quality of the organismic activities that is meant by the *affective aspect* of the self. At first wholly unconscious and

gradually becoming definite as feelings of pleasantness and of unpleasantness, it never absents itself from any organic function, but constitutes an inalienable and integral part of such functions. It is called the *feeling tone* of a process. As already stated, the process of growth and the process of maturation are not accompanied by any feeling sufficiently intense so as to be noticed, as long as these activities progress without interference; but when they are thwarted or in any way hindered, a feeling tone of unpleasantness is noticed, and the organism will stir uneasily in an effort to eliminate the interfering agent. However, in the varied activities of adjustment a feeling tone is always noticeable. In other words, any muscle movement and any function of a sense organ is noticed as either pleasant or unpleasant, and will be accepted or rejected as the case may be. A pleasant action will be prolonged and repeated, while an unpleasant one will be stopped and avoided.

This is what is called the *law of effect*. All learning is adjustment and it follows that the feeling tone that is aroused in the organism by any and all of its actions is a very important fact. The

exercise that the pupil is performing, whatever it is, a manual skill or a so-called mental act, is learned more easily and more quickly if it is accompanied by a pleasant feeling than if the concomitant affection is unpleasant. A playful act is performed for its own sake, it is said. That means that even if the act involves effort, which by itself is unpleasant, there is aroused a set of accompanying actions, that have pleasant feeling tones more intense than the unpleasantness caused by the effort. The recognition of this fact has led many educators to use the play technique in the learning process. This has been criticized as "sugar-coating the pills," and justly so, when the practice is employed to the exclusion of other methods. Nevertheless, it is sound teaching technique to realize that the law of effect is a fact and to make all learning exercises pleasant; at least the learning situation can be made pleasing, and the teacher should be pleasant at all times, though occasionally stern and exacting.

There is, however, this to be remembered. Some learning exercises may have to be performed which are not pleasant in themselves, but which lead to a subsequent state of affairs which is sat-

isfying. A pupil can be made to do things for the pleasure and satisfaction that will follow. It is not easy to hold forth a future good so effectively that the pupil readily will perform the action necessary as a cause of that good, especially so if the pupils are very young. The older they get the readier they are to swallow the bitter pill in order to experience the pleasantness of the afterglow. It is also necessary to insist upon the performance of uninteresting and even unpleasant tasks, for the development within the learner of control or the exercise of the power of will. Such control will not come, if the pupil never does anything else than what appeals to him for the moment.

The teacher should, therefore, seek to utilize the native tendency in the learner, to prefer pleasant actions to any other, and to avoid unpleasant ones as much as possible. If the teacher is cognizant of the nature of the pupil, and if he is at all skillful and resourceful, he can make the pupils expend great efforts and do real work and do it with a minimum of grumbling, possibly even with real gusto. The affective aspect of the human self is an important ally of all good teaching.

Only a Dad

“ONLY a dad with a tired face
Coming home from the daily race;
Bringing little of gold and fame
To show how well he has played the game,
But glad in his heart that his own rejoice
To see him come and to hear his voice.

“Only a dad, of a brood of four,
One of ten million men or more,
Plodding along in the daily strife,
Bearing the whips and scorns of life.
With never a whimper of pain or hate
For the sake of those who at home await.

“Only a dad, neither rich nor proud,
Merely one of the surging crowd,
Toiling, striving, from day to day,
Facing whatever may come his way;
Silent, whenever the harsh condemn,
And bearing it all for the love of them.

“Only a dad, but he gives his all
Doing, with courage stern and grim,
To smooth the way for his children small;
The deeds that his father did for him.
These are the lines that for him I pen,
Only a dad, but the best of men.”

—ANONYMOUS.

These Things Children Need

By RUBY PATTON NORDGREN

ALONG with food, clothing, shelter, and care of health, a growing child needs religion. Anybody with Christian convictions will agree to that.

No child gets all the religion he needs by going to Sunday school. His school may be up to standard in equipment, lesson materials, and teaching staff—though few are—but even a “standard” school does not give the child all the “religion” he needs.

There are at least two reasons for this. In the first place, the Christian religion is more than a matter of learning Bible stories and church doctrines. It is more than a code of conduct. Even with its prayers, hymns, and offering, the knowledge and experiences offered by the Sunday church school do not provide the pupil all that he needs for the growth of his spiritual life. Religion that is alive has to do with all of life—with seven days a week and every hour of every day. Christianity refuses to be boiled down to a matter of learning facts or to be segregated to an hour on Sunday morning.

In the second place, a growing child is getting his religion from other people besides his pastor and teacher, from other institutions besides the church. For he does not live in a vacuum. The movies, the playground, the public school, the radio, comic strips and dozens of other factors help shape his life. From these come impressions that mold his character. Like small streams they run together to form the river which we call his personality. All of them have something to do not only with his habits, interests, attitudes, and loyalties, but—whether we like it or not—also his religious ideas.

Of all human factors that work upon the child in shaping his life none is of greater importance than the home. In fact, the influence of the home in the shaping of life is so significant that it has become the fashion to blame the home for everything that is “wrong” with the child. Much of the criticism is justified, but some of it may not be. The best will be done for a child only as home, church, school and other institutions, all of whom

help shape the child's life, work together co-operatively and understandingly.

A long step toward such co-operation can be taken through the recognition of certain basic needs for the meeting of which all make their contribution. Following are some of these needs. The Sunday school and home, each recognizing them, can do much to help the child's development if, in addition to teaching Bible truth and training in Christian worship, they consciously endeavor to meet them wisely and effectively.

A sense of security. Many problems of conduct arise from a feeling of not being wanted by the group, from fear of physical danger or ridicule, or from uncertainty as to how others, especially adults, will treat one. Luther's words explaining the meaning of calling upon "Our Father, who art in heaven," sound the keynote of what is desirable: "God thereby tenderly encourages us to believe that He is truly our Father and that we are truly His children, so that we may boldly and confidently come to Him in prayer, even as beloved children come to their dear father." Helping the child acquire a cheerful confidence in God is of primary importance.

A sense of security can be developed through Bible stories, friendly conversation about prayer, experience in prayer, and conduct of adults that causes the child to sense that they really do fear, love, and trust in God. In his relation to other people and the world about him the child's sense of security grows through sharing in such activities as family fun, happy, satisfactory times at church, friendly attitudes toward policeman, postman, doctor, and other helpers. To build up fear of the dark and of thunderstorms, etc., is to do violence to the child.

Self-reliance. Every child needs to have this gift developed. To lack it is to be a victim of fear and the tyranny of circumstances. Self-reliance grows through learning to make one's own decisions and to carry responsibility. For smaller children such seemingly small matters as learning to take turns, sharing and putting away toys, managing their own wraps and helping others with theirs, keeping up with their belongings, and doing small tasks around the house—all prove helpful in building up self-reliance. A child protected from responsibility grows up to be a spoiled and incompetent adult.

Sensory experiences. The child's eager quest for experience through his senses continues through late childhood. It is sharpened through times when he rakes leaves and enjoys their color and rustling sound, makes cookies, eats good food, makes gifts, has fun in the snow or at the beach, watches a Christmas candle, smells pine and fir, makes a garden, enjoys Easter flowers, has fun in the dark, sings, relaxes during rest period, wonders over and enjoys such things as cows and chickens, horses and ponies, cats, dogs, turtles and other pets. These experiences and their interpretation help to develop Christian personality.

Family life. Except in institutions, all children enjoy the advantages of life in a family. But in many families the possibility of enriching experience and cultivating noble discipline and building high ideals has not been adequately explored. Even the school could do more than it does to help in this direction. Surely the establishing and maintaining the family altar is the first step. Singing songs, playing games, and entertaining friends count for much, as do also vacations and other family fun. Celebrating holidays in festive style also has its values. Then

there are the everyday activities that belong to the "heap of living it takes to make a home": helping Daddy rake leaves, mow the lawn, shovel snow, make the garden, etc.; going on errands for Mother, drying dishes, making beds, saying "thank you," and so forth.

Group life. A child's joy in group life is established and deepened as he experiences satisfaction in various group activities, including those in church school: take turns, sing together, put away materials, enjoy an outing.

His experiences in worship are particularly valuable. Through songs, verses, stories, conversation, quiet moments and prayer he comes to feel more and more that he is a member of the Christian church and that God is near to him and will not fail him.

In such activities as feeding birds, making something to give away, packing a basket for the needy, he is helped to find his place as one who is led by the love of God to share blessings with others.

In the above cases there is an overlapping of experiences, but all repetition deepens the groove of learning. Let us try to give our children helpful experience and Christian guidance while life is still in the making.

The Personal Equation

By WOUTER VAN GARRETT

A WARM personal interest in his pupils, on the part of the one who would teach the Christian way of living, is very important. Taking it for granted that he is well-grounded in his knowledge of the Scriptures, that his own life is on intimate terms with his Saviour, it is still important that he know his pupils well and that he have a personal interest in their affairs.

The writer knows a teacher who has been unusually successful in teaching boys. On several occasions he has taken charge of a class that had become unruly, and in each case he has won the confidence of every single boy. He has been a great influence for good in his community, largely because he has had personal contact with so many of its boys. If one were asked to define the secret of his success he would need to go beyond the teacher's personal Christian life, his knowledge of the Word of God, his teaching ability, and his mental training. The secret of his wholesome influence lies in his warm personal interest in others.

The class on Sunday is only one of his contacts with his boys. It is then that he discusses with them the principles of Christian living, as unfolded in God's Word, but during the week he teaches in a more concrete fashion. And there is not one boy in his class who does not know that the teacher is interested in what his pupils say and do.

He doesn't romp and play with his class, at least not very much; the boys do not expect that. But if you were to follow him as he makes his rounds during the week you would soon discover a secret that explains his great place in the hearts of his boys. Walking along the street you might hear his cheerful voice as he hails a passing youth: "Congratulations, Bill! I hear you made a home run yesterday." That's all at the moment, but the boy's eyes light up as he wonders who told his Sunday school teacher about that game.

He walks down toward the poolroom, and there he sees one of his pupils approaching. He was afraid that Dick might slip back into his old ways and return to

his old companions. He thinks fast. What can he do to get the boy away from there without making his intentions too evident. He has it! He recalls Dick's former interest in stamp collecting, and just a few days ago he came across a new boy on the other side of town who has a fine collection of very old stamps.

"Hello, Dick!" he smiles as they meet. "I was just thinking of you. How about your stamp collection? Still working on it? Oh, that's too bad! I just came across one of the finest collections I ever saw. Thought you might be interested in seeing it."

They talk a few minutes with the result that Dick goes with him; they spend an hour and a half at the newcomer's home. Dick's interest in stamps is revived, he makes a new friend, and once again the poolroom and the old cronies are pushed aside.

Or it may be that the fellow has had trouble with his mathematics. He makes it a point to inquire about that recent test. Fred is glad to tell him about it; this time he feels certain that he has passed, thanks to the coaching his Sunday school teacher gave him the night before. Here he may have some fun teasing a boy about

his girl-friend; he knows that the fellow likes to be teased. But he is always careful to keep all fun on a dignified and gentlemanly plane.

He may stop a fellow on the street and ask him about his mother who is ill in the hospital; he may even drop into see her for a few moments. He asks another fellow, whose father is a great sportsman and likes to hunt and fish (and the son seems heading for the same hobby), about the size of his catch on his latest fishing trip.

We might go on and on, mentioning incident after incident to show how that teacher reveals his warm personal interest in each one of his pupils, but we have said enough to show his method of contact during the week. One can readily understand why he is such a wholesome influence among the boys; they know he is interested in them. And they are for him one hundred percent!

The same principle holds true in all human contacts, especially in Christian service. The writer once knew an old pastor who was respected and loved by an entire community. Both members of his congregation and non-members, as well as members of other churches

all had a deep respect for this godly old man. On half a dozen occasions the writer walked down town with him and, after the first walk, he knew the secret of the aged Christian's influence in the community. He had a genuine interest in people; he shared their sorrows, their joys, their hopes and achievements.

When that old pastor walked along the street it was like a cooling breeze blowing in from the ocean on a sultry day. Here he paused to ask an aged woman about her rheumatism, there he made a casual inquiry about a son who had been sent into the army, and some other place he stopped to ask how the new baby was getting along. He seemed to know some intimate detail about every person he met, and faces brightened as he passed on his way; each one had been remembered in some personal manner. Sometimes his voice was low and mellow as he spoke a few words of comfort and consolation to the bereaved; sometimes it was light and gay as he recalled some amusing incident to a passerby; but always it revealed to the one with whom he exchanged the greeting that the old man was interested.

We are so hurried and self-cen-

tered these days that we let ourselves be deceived into thinking that it doesn't matter whether or not we take an interest in the affairs of others. That is a serious mistake. It does matter! Jesus was always interested in those whom He met, and He always sought to leave them better for having met them. Every Christian may well try to imitate that interest in others, and the Sunday school teacher will find this personal equation one of the finest investments he can make.

Take a warm personal interest in the hopes and plans, sorrows and joys, as well as the victory and defeat of your pupils and you will be the better Christian for it; and you will hold the interest of your pupils on Sunday. They will love and respect you because they will be reflecting what you are extending to them. And when you sit down with them to unfold the precious truths of the Word of God they will eagerly drink in what you have for them, because they have seen the very gospel you teach revealed in your own personal living.

After all, the very best evidence of the religion you profess and that you seek to impart to your pupils is to be found in the life you live

If that life is warm and vital in its contacts the faith it inspires will also be warm and vital. Nothing can take the place of the *personal* equation. It can be more easily understood, and it is more readily responded to, than any other agency. Here and there can be found a teacher whose life is a

blessing, and whose teaching is an inspiration, but always you will find a man or woman whose personal relationship with his pupils is one of warm human interest.

That's a challenge! It's also a great privilege! And it is worth any effort in prayer and love that is required.

If Your Story Is to Live

By RUTH BONANDER

JESUS frequently used stories as method in teaching. His stories were excellent not only because of the divine truth which they conveyed, but also because He chose them out of everyday human experience and knew when and how to tell them. There was a definite purpose in each narrative He used.

Good stories rightly told can always be relied upon to arouse interest and secure attention. They serve well for giving needed information, for presenting problems for group discussion, for appealing to the emotions in building attitudes, motives, and habits; for creating atmosphere such as preparation for worship, and even for the

simple purpose of arousing a spirit of good fellowship in the group.

Stories present truth in concrete form, that is, in actual experience of real persons. There is no better way to help children learn than this. A story calls forth responses in the mind and heart of those who hear it.

To be good for juniors a story must present experiences that are true to life. They give juniors opportunity to experience vicariously what happens to people in varied situations. They actually learn by living in imagination the experiences that others have had.

Children of beginners' and primary age can be told stories that

are of the fairy-tale type since they live in a world of imagination less real than that of older children. Juniors are annoyed by fanciful stories, but want narratives of fact, or those that are at least very possible as actual happenings.

Every teacher should develop the art of story telling. It is an art, and one that will bring as much real enjoyment and benefit to the storyteller as to those who listen. In the junior department it is not necessary for the teacher always to tell the Bible story that is the basis for the lesson. Juniors can read those stories for themselves. There may be times when the Bible story should be told, to be sure, but let a pupil tell it occasionally when it is to be related in class. Take advantage of other opportunities for storytelling in the class session.

If our stories are to live, they must be well prepared and told. Here are some simple rules to be followed in preparing a story for telling:

① Read the story through carefully several times. One reading is not enough. One can not always get all the detail the first time. The feeling of the spirit of the story, the content and purpose of the narrative will be better mastered if taken gradually.

② After having read it several times, close the book and think the story through. If you close your physical eyes you will find that the mind's eye may see more clearly each separate scene and detail of the incident. That mental vision will make your reproduction of the incident more definite and clear.

③ Then you will want to make a brief outline. From the mental pictures you have made, outline the story, keeping in mind these four definite steps along the way:

a. The Introduction. It should be brief, but interesting and clear. This part of the story introduces the characters and the time and place if that is essential. The introduction should be well stated, and for that reason some storytellers memorize the beginning sentence or two.

b. The Sequence of Events. This is the body of the story and should be full of action—arranged in the right order, and leading up directly to the climax, or high point of the narrative.

c. The Climax. This is the real reason for telling the story. It should be carefully worded and given clear emphasis. The storyteller must be very sure that this part of the story is properly given,

for otherwise there is no point in telling the narrative at all.

d. The Conclusion. The ending is also to be brief, a sentence or two at most. It should be definite and satisfying, putting the listener at ease.

4. This outline of yours should be studied until each scene is clearly fixed in your mind.

5. Then put away the outline, and practice telling the story in your own words.

6. To use direct discourse instead of indirect will hold the interest and strengthen the story.

7. Try to shade your voice to give color and beauty to the narrative.

8. Varied tempo in speaking—quickenning it up, or slowing it down—as the word pictures seem to suggest will improve your story. To heighten suspense pause briefly to get just the right effect.

9. The storyteller must avoid everything which draws the attention of the group away from the story to himself. It pays to be natural, and it is not necessary to be unduly dramatic.

10. Clear speaking in an easy, pleasing tone of voice is desirable.

"Detests and Despises It"

IN THE last World War the army issued a poster that was displayed in all army camps. Under a striking picture of General George Washington on horseback was a copy of his General Order as Commander-in-Chief of the first American Army issued in New York in July, 1776, as follows:

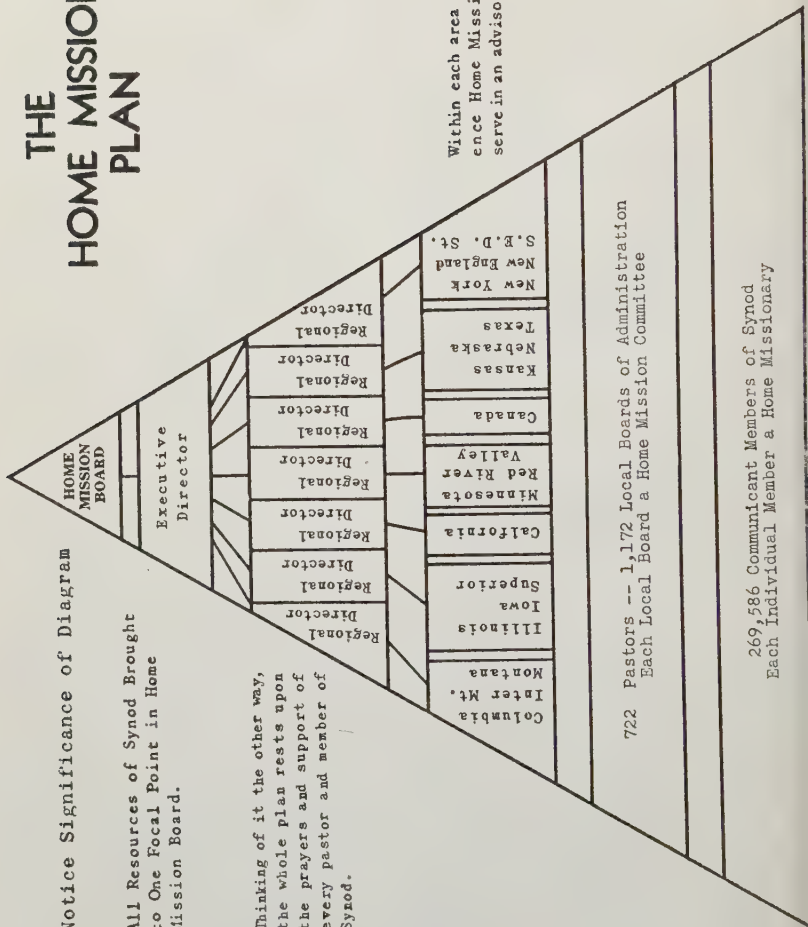
"The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in the American Army, is growing into fashion. He hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of Heaven on our arms, if we insult it by our impiety and folly. Added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it."

THE HOME MISSION PLAN

Notice Significance of Diagram

All Resources of Synod Brought
to One Focal Point in Home
Mission Board.

Thinking of it the other way,
the whole plan rests upon
the prayers and support of
every pastor and member of
Synod.



Within each area the Conference Home Mission Boards serve in an advisory capacity.

Home Missions—The Plan

By S. E. ENGSTROM

IN THE PREVIOUS article of this series, which dealt with the picture of the plan, the prosecution, and the projection of home missions, we presented the picture of the American mission scene. It was clearly a picture of opportunity. Never before in the history of our nation has the church had the open doors which it face today.

Home missions is the basic activity of the church. All the worship life, the organizational activity, and congregational participation can rightly be termed a part of home missions.

The Plan

There must, however, be an organization to prosecute the extension of the Kingdom here in America. The Augustana Synod has been engaged in home missions, of course, since its beginning. For the first eighty to ninety years, home missions were carried on by the thirteen conferences and one synodical mission board which took care of a few outlying districts. Five years ago the need for the correlation of home mission activities resulted in the creation of the

Synodical Board of Home Missions. Many years of thought and prayer and zeal for home missions were in back of the plan finally adopted by the Synod. That plan is now in operation. The accompanying diagram will give an outline of the present activities of the Board of Home Missions.

Undoubtedly two significant factors made a correlation of the activities a necessity. In the first place, in order to have intersynodical co-operation, we needed some intersynodical group that could meet with the other Lutheran bodies, all of whom were organized on a national basis. A second big factor is that the Augustana Synod, with its entire power of prayer and effort, needed to be able to center its whole strength on certain areas of the country where problems were being multiplied. The guidance of God must have been very real in order that this Board might be in operation and the staff working when one of the greatest problems in the history of our nation came, namely, the present mass migration. The twenty millions of people on the march

because of defense industry requirements, plus the millions of others who were already engaged in the migration to the great industrial centers, have made it necessary for every church to gird itself in order to make her ministrations available over all the nation.

The Board of Home Missions is the largest body in the Synod, with representatives from every conference as board members. The president and vice president of the Synod as ex-officio members, a pastor and a layman from each of the thirteen conferences, and two representatives of the Woman's Missionary Society, make the board, composed of thirty voting members. The staff consists of eight directors, one executive and seven regional. Each of the regional directors has a definite territory over which he maintains supervision of the home mission program and serves the Synod to the best of his ability in supervising, advising, initiating, and promoting missions.

The Conference Board

It is significant to keep in mind that each conference board maintains a vital contact with the home mission program. The conference

board acts in an advisory capacity on every problem within the confines of their conference. They make their recommendation regarding all petitions for aid, all new missions to be started, and property to be purchased, and all loans from the Church Extension Fund. The regional directors advise with them constantly. The benefit of the experience and counsel of these conference boards has been of great proportions.

The District

One of the things we must guard against with a central board is taking the cause too far away from the source. Therefore, the Board of Home Missions is endeavoring to make very close contact with every one of the eighty-four districts in our Synod. Within each district a home mission committee is being established which will report to every meeting regarding home mission opportunities and developments within their particular area. The organization of these committees was progressing quite rapidly until the war started. Then, because of traveling difficulties, home mission institutes, which were being held in every district, had to be postponed. However, this plan will be con-

tinued until every district is organized.

The Congregation

We are exceedingly anxious to drive home the idea that every church is a home mission church. It doesn't make any difference whether they get aid or not, as far as their status as a home mission field is concerned. Unless a congregation realizes that in its community there are unchurched waiting for the gospel, they are failing to meet their responsibility. The new congregational constitution provides that the board of deacons is to be a local home mission board. The Board of Home Mission hopes to strengthen the ties between its plan of operation and each local home mission board. This will be done by personal contacts, as well as by constant material which will be sent to them in order to help guide the work of the local congregation. Plans for community surveys, follow-ups, prospect cards, re-surveys, Sunday school home mission activities, and many other things will be given to each local congregation.

The Individual

The home mission activities of the church would not be complete

without presenting the idea that each individual member of the congregation must be a home missionary if the work of the church is to be prosecuted with the greatest effectiveness. One can readily appreciate the result if every member of the Christian church would simply win one person for Christ and His church in any given year. That has been the weakness of the Christian church. We testify to a faith in the universal priesthood but when it comes to practice, we leave the ingathering of souls to the pastor and to the paid workers. This is not as it should be. Every follower of Christ must be a missionary if they expect to share in the blessings that He has prepared. In other words, "You can't have Christ, and keep Him."

The Church Extension Fund

A basic part of the plan of operations of the Board of Home Missions includes a Church Extension Fund. This fund provides loans at a very low rate of interest for congregations. Because new missions need location and equipment immediately, this fund becomes "the key to home mission advance." The Board of Home Missions is operating a fund approximately a quarter of a million

lion dollars now. From this fund loans are made with the understanding that they are to be paid back on a monthly amortization program. Only two per cent interest is charged. In this way, the fund is constantly revolving and churches are being given assistance right along.

Perhaps a summary of what the Board of Home Missions does would be of value in closing this presentation.

1. The Board makes possible pastoral services to no less than 380 congregations through the ministry of 240 pastors.
2. It provides all the privileges of the Christian church, the Word, and the Sacraments for 38,000 members in our beneficiary congregations.
3. It provides loans at a very low rate of interest for home mission churches when new buildings are needed, through the resources of the Church Extension Fund.
4. It carries on a program of financial aid with an annual budget of over two hundred and thirty thousand dollars.
5. It strives to provide guidance, advice, and help in meeting the problems of our big cities,

with their innumerable opportunities for spreading Christ's Kingdom.

6. It uses its influence in furthering long-desired mergers of congregations of like faith in various communities, thus releasing mission funds in the various general bodies for new work.
7. It looks at the wide and open spaces in our rural communities and offers its services in making the country church a more effective instrument for Christ and in selecting new rural fields for church work.
8. It leads the whole church forth into new conquests for Christ in the establishment of new missions, and thus pioneers in larger ventures of faith.
9. It endeavors to provide a program of activity that will enable us to do our part in reaching 70,000,000 people in America who have not accepted Christ as their Saviour.
10. It appeals to the church for wholehearted and liberal support, so that its divinely appointed task of Kingdom building may be more readily and more effectually accomplished.

Activities in the Realm of Christian Education

By I. O. NOTHSTEIN

A measuring scale for parish education has been in regular use during the past two years in the Minnesota District of the Missouri Synod. The director of Christian education states that the "measuring scales" are the result of deliberating on those questions which intelligent educators everywhere, also in the church, ask themselves: (a) Where are we going? What are we after? What do we hope to accomplish? In what respect do we expect our graduates to be different and better as individuals and as members of their social groups, than those who were not exposed to our educational efforts? What is the precise nature of those objectives and anticipated outcome which is peculiar and unique? (b) Are we getting there? To what extent are we getting there? In what respect do we not attain our objectives satisfactorily? (c) Why are we not attaining our goals in some respects? Why are those who have been exposed to our best educa-

tional effort in some important respects not markedly different and better than those who did not have the benefit of that educational effort? (d) What can we do to improve on our educational work so as to make it more fruitful?

By this we mean to say that Lutheran parish educators, too, must become increasingly aim-conscious; then measuring-conscious to see whether and to what extent aims are being attained or not attained; then diagnosis-conscious to interpret the data which have been gathered; and finally improvement-conscious, through purposeful study and action.

"An Instrument for Measuring the Status of Christian Education in a Parish" is a three-page measuring device which has been used in a two-year survey program in the Minnesota District, and data were thus gathered in 270 parishes. Other forms and devices were used to get at the quality of instruction.

To aid each parish in visual

izing its relative status in education, six different graphs were made up. After each survey the parish was given the benefit of a comprehensive letter containing a description of the status of education in the parish, with commendations for praiseworthy aspects of the situation and also with recommendations relating to improvement.

Pastors, teachers, and lay members have frequently expressed their appreciation for such an appraisal of their parish program of Christian Education.

* * *

A forward looking appraisal of popular education is contained in an article by Dr. J. M. L. Thunias in the Hibbart Journal (vol. 41, 1), in which he places the blame for present shortcomings impartially on all educators' groups, secular and religious. In spite of all our remarkable successes in popular education, especially in its hygienic, sanitary and nutritional bearing, it appears to be ending in "religious illiteracy." This is due to our failure to see that there can be no true education that is not fundamentally and pervasively religious. "Our system is becoming more and more technical and utilitarian. Much is said about making

'good citizens.' Good citizens of what city?—of St. Augustine's 'City of God'? . . . Many of our children, in spite of the devoted efforts of our teachers, are turned out into the world with minds molded to respect what they find to prevail in the world, its commercial, money, and snob standards. Many parents would be inexpressibly shocked if their children were convincingly warned against these, and successfully persuaded to accept the Christian standards. We have growing up an alarming number of selfish little careerists who will soon be competing and wirepulling in a world already corrupt with sordid aims. The activities of the coming peace, like too many of those of war, will be accepted by the more shrewd and cute as a glorious romp, where first come first served and the smartest off the mark are the quickest at the goal." He advocates immediate earnest efforts by all citizens, irrespective of religious affiliation, through united planning to make our educational system as fundamentally religious as it once was. There will be many difficulties in the way and many sins of omission on the part of both educators and the church to confess; but the results will be

worth all the efforts and pains expended. "By growing up within the conception and the reality of an ideal Christian society, of the corporate spiritual comradeship of Christ, they will be vitalized and fortified to work and to live loyally for a new order of civilization which shall be no revolutionary repudiation of the durable heritage of the past, but a life and order consistent and continuous with all that is best in the still unbroken culture of the Western World."

* * *

The American Lutheran Church has prepared, through its Board of Parish Education, a new course of instruction, called the *Church Workers' Course*. It is intended for adult members of the congregation, over 16 years of age. The purpose of the new course is to prepare all who desire to do something for their Saviour, to bring the gospel of salvation to those who are lost, so that they may be the better fitted to do so. While perhaps primarily for teachers, it follows the present trend of leading denominations to train various types of leadership. As an example is cited the work of a pious deacon in an isolated Russian village, who when the pastor was taken prisoner in 1917 took

over his duties and carried on the work of the congregation until 1941. He was only a peasant, but he read his Bible and taught as he read. "There is an urgent need here in America for such consecrated lay workers. Even without an emergency it is highly desirable to have them in this modern age of complex living," as in the apostolic age of the church, "where every convert was a witness for Christ."

The Creative Power of Love

From page 2

they took knowledge of them, that they had been with Jesus." Their association with their Lord and Saviour had so influenced them that even they who were hostile to them, and to the Lord Jesus nevertheless could not fail to see it.

When Anton Lang, who for thirty years played the part of Christ in the Passion Play at Oberammergau, visited this country many years ago, a man who interviewed him confessed that he simply could not take his eyes from his face, because of the attractiveness of that face. He added that

Anton Lang said that during all those years he had been trying to think the thoughts of Jesus after Him, and trying also to live the life.

When Stephen was stoned to death, we are told that they who watched him saw his face, "as it were the face of an angel." Paul admonishes us to set our mind on high things. His words are familiar: "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

If we become like that which we love, loving our Saviour will inevitably reflect something of Him. We shall in turn be loved by Him. There must be a special reason why we are told that Jesus loved Martha, and Mary, and Lazarus. *They* loved Him, and their home was a sweet oasis for Him, where He was happy to spend some of His time.

There must have been a reason why Jacob loved Joseph more than the other sons. Joseph revealed something in his character that made him worthy of the special love of his father.

God loved the world to such a degree that He gave His only-begotten Son for our salvation. The love of Jesus is an abiding blessing of our existence.

Do we love Him? If we do, we have the assurance that we shall be fully satisfied, when someday we shall awake with His likeness.

Why Not Fight It Out?

By MARY E. BOUCK

*Issued by
National Kindergarten Association*

"MOTHER," Teddy's voice and his eyes were worried, "Eldon Pierce says he's going to beat me up after school because I tripped him during recess."

"Did you?" I asked.

"No. He just thinks I did."

"Tell him so—"

"I did," interrupted Teddy, "but it didn't do any good. When he gets me off the school grounds—"

I knew the rest, and I knew that my little boy was afraid, that he was possessed by the fear that only a little child can know when

threatened by one older and stronger than himself. I had to help him conquer that fear without either forbidding a fight or urging him to the certain defeat of one. So as we sat down to lunch I said, "Suppose you invite Eldon to come over and play with you this afternoon. Tell him about your nice big truck and the sandpile. He'll like to play there."

At that Teddy brightened and began to eat.

When school was out, to my great satisfaction, Teddy and Eldon arrived at our house together. All afternoon they played happily, beginning an acquaintanceship that later developed into friendship when they both became Scouts.

Eldon was just an average child, no better and no worse than thousands of others. His parents were young and very busy. Perhaps they did not realize that whether children are quarrelsome or peace-making, is chiefly a matter of environment and habit.

I was a member of a peace-loving family that included four children. We were never allowed to quarrel. If we couldn't settle our own disagreements amicably, we could always lay them before Mother and be sure of a just decision. But if we quarreled we were

apt to be punished. It did not seem good to try to shift the blame and say, "I didn't start it." Mother's answer to that invariably was: "It takes two to quarrel." And sometimes she added, "You know 'A soft answer turneth away wrath' but grievous words stir up anger."

Sometimes people seeing us together and observing our differences, were surprised that we kept from quarreling. I remember once when we were on our vacation, a woman who was boarding at the same house said to my mother, "I don't see how you keep those children from fighting. My two are at it all the time." And she kept one on the front porch and the other on the back most of the time she was there.

I know two little girls whose constant bickering was becoming a source of considerable anxiety to their parents. Then somebody suggested, "Get them to doing little things for each other." Their mother seized the idea gladly and it has worked. All the petty jealousy and envy is being forgotten and they are working together beautifully.

There are better ways for children to settle their difficulties than by fighting. Any fight, except

it be for self-preservation or for a purely unselfish purpose, places a wrong valuation on might; and

might, like all physical forces, has eventually to yield to the higher moral law.



BOOKS



Followers of Jesus, by Elizabeth Scott Whitehouse. Westminster Press. 197 pages. Price, \$1.00.

A teacher's guide for a junior course in the vacation church school. Has chapters on "Planning for Your Own Vacation School," "The Story Section" (50 pages) and "General Plans for Conducting the Department." Two units of ten sessions each are outlined: "Ye Are My Friends" and "Each in His Own Way."

The book is suggestive for method and contains much valuable material.

Religious Nurture in Nursery Class and Home, by Mary Edna Lloyd. The Graded Press. Price, Teacher's Book, \$1.00; Pupil's Book, 15 cents each quarter.

This course comprises a teacher's text, and four pupil's books for Fall, Winter, Spring, Summer.

The teacher's book includes suggested procedures for pupils of nursery age Sunday by Sunday for the entire year. It also has chapters on physical, mental, social and emotional adjustments; what may be expected of three-year-olds; special teaching problems; the classroom equipment; parents of nursery class pupils; and nursery class leaders.

In her introduction the author states: "The nursery class seeks to provide for the youngest members of the church family a happy introduction to the church school . . . to find ways of leading these children to a Christian way of living and playing . . . and then to interpret it for them in the light of the teachings of Jesus Christ."

The pupil's books, "My Book for Fall," "My Book for Winter," etc., have attractive large size

photographs, with a story to accompany each one, for every Sunday in the quarter. The outside covers are lovely colored pictures and there is a suitable story for these also.—R. P. N.

Then and Now; The World Church in the Light of the Experiences of the Early Church. By John Foster. Harper and Brothers. Price \$1.75.

The author is an English church historian, a former missionary in China, and a delegate to the Madras mission conference. This This American edition has a preface, and is edited by K. S. Latourette. The book is intended as an antidote for those who are too greatly disturbed by the signs of a tottering civilization. There are nine chapters, three of which are found under each of the three following discussions: Part 1, The ruin of the world and the upbuilding of the Church, Part 2. The heroic age is come again, and Part 3. Education for world-churchmanship. Civilization, as it is generally conceived of, may indeed be breaking up, but nothing essential to life and happiness will break up, for these enduring things are bound up in Christ's living Church. We may be living in the very age

that shall witness the Church's greatest unity and power. Signs indicating this are to be found on every hand. Many interesting illustrations from church history and from missionary experience make the author's narrative very readable and convincing. Anyone who sincerely desires the fulfillment of Christ's prayer, "that they all may be one," will enjoy and appreciate reading this volume.

I. O. N.

The Lesson Commentary 1943 edited by Charles P. Wiles. Muhlenberg Press. 315 pages. Price \$1.50.

For more than twenty years *The Lesson Commentary* has been published annually, offering helps to the International Uniform Lessons. The new volume, based on the lesson texts for 1943, measures up to the high standard set by its predecessors. Teachers of classes using *The Bible Study Quarterly* will find it a most reliable and constructive help in studying the text as well as planning the class session.

The material for each lesson is treated under four headings: The Lesson Plan, The Lesson Introduced, *The Lesson Interpreted* and *The Lesson Applied*.